

The Mystery of the "Little Woman"

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lend themselves readily to our examination. Our greatest surprise was when, after watching the evolution of a packet of substance which emanated from the body of the sleeping medium, it developed upon her in the form of the little woman about eight inches high.

The process verbal, or formal report, of this epoch making seance in psychic science was drawn up the following day by M. Jeanson, a highly reputed scientist, who also is an eminent engineer, and signed by four other witnesses, including Jean Le Febvre, Jean de la Beauville, Mlle. Anna Barbin, Rene Duval and Mme. Bisson, all of whom, because of their high position, command the instant attention of France and all Europe. This official record tells the details more clearly than could any interview and is here appended:

By M. Jeanson.

It was about half past 4 in the afternoon of May 25, 1921. The medium was placed under control and was put to sleep by Mme. Bisson. We waited three-quarters of an hour, and at the end of that time the respiration of the medium commenced to accelerate, we heard guttural sounds and in the hands of Eva held on the right by Mme. Bisson and on the left by myself, there suddenly appeared a little of a grayish white substance, the volume increasing until it was about the size of a small orange; it then became oval about eight inches in length. At this moment the substance, in full daylight, disengaged itself from the hands of the medium and hovered a little above her sleeping body. Every one could see the left portion of the materialization transforming itself into very fine lines and that the central portion became white and brilliant.

It modeled itself very rapidly and we could recognize, admirably formed, the contour of a woman who seemed to be enveloped in a sort of filmy gauze. The clear color increased from right to left, and the substance transformed gradually into a little, undraped woman, of impeccable form and beauty. We saw emerge successively the hips, the thighs, the legs and feet.

This little apparition was of the utmost fineness, with long blond hair reaching to the hips. All the lower part of the body was of striking whiteness. The materialization was not more than eight inches tall, but it was perfectly lighted by a large window and plainly visible to all. At the end of two minutes it disappeared, then showed itself again, with the hair this time covering the face. We noticed that the legs had the power of usual movement; one of them bent and brought into play the articulations of the knee and hip. The apparition disappeared suddenly, and reappeared in the hands of the medium, to be materialized almost immediately in the form of a woman's face, remarkably beautiful, five times the size of the preceding materialization. We were able to admire the blue of her eyes and the red of her lips.

Then this apparition faded away. When I reached into the sack to assure that the control of the medium was perfect and that there was nothing foreign there, I felt something resembling contact with a cobweb. We opened the mediumistic sack and there on the little apron worn by Eva lay the body of the little woman—in her original form, but somewhat smaller. She was resting on her stomach, with her head turned to the left, her arms now freed from her long blond hair.

Mme. Bisson commanded the apparition to move in order to show that it was alive, continues the process verbal.

Immediately the little form moved, and without changing its place, turned slowly from side to side, finally resuming its original position. The legs were crossed. Suddenly, as though in a gymnastic class, the little woman leaned on her hands, raised herself up and again reposed but with her head turned to the right.

The little form continued its evolutions, jumping up and down vertically

What It Was That Puzzled the French Scientists When They Gathered in a Circle and Held the Medium's Hands—A "Human" Figure That Came From Nowhere

before the medium. At this moment the medium shook off our hold on her hands and seizing the little body placed it in my hands at least fifteen inches from the sack. It remained there 10 seconds and we were able to confirm the perfection of its members. It possessed weight, it felt dry and soft but gave neither feeling of heat nor cold.

It returned to the medium's hand, and in order to prove that it had an intelligence, I told it to repeat a movement which would show that it was alive. It turned a complete somersault and landed in the hands of the assistant for a few seconds. Then it returned to the knees of the medium and gradually melted away as though absorbed into her flesh.

Jean Le Febvre,
Jean de la Beauville,
Rene Duval,
Anna Barbin.

How is that explained? Ideoplastic materialization, ectoplasm, the real presence of a disincarnated spirit? Perhaps, but there was no question of fraud, illusion or hallucination.

Certain scientists have suggested that materializations such as those pro-

duced in the earlier stages of Mme. Bisson's research were the result of either a peculiar formation of the medium's throat, with an internal sack which would be misinterpreted if suddenly brought before an intent observer as having some resemblance to a human form. Others have suggested concealed chemical compounds or gauzy filaments previously prepared and stored in the throat. But these do not apply to Mme. Bisson's experiments. The medium's throat and stomach were inspected and radiographed by Dr. Louis Beauprez of the faculty of medicine, former interne of the Parisian asylums and erstwhile radiologist at the

Broca Hospital, with a record as a medical expert. Assisted by Dr. Edmond Vallet, who wears the Legion of Honor and who served on the medical staff of St. Lazare prison, they passed a large quantity of bismuth through the esophagus of the medium and found no abnormal symptoms. The air capacity of the stomach was normal. They were unable to explain the peculiar manifestations witnessed while Mme. Bisson held Eva in a state of hypnosis, and Dr. Beauprez, himself a witness of several seances where materializations were obtained, as well as Dr. Vallet, were forced to confess themselves baffled by the mystery. Others

Medicine, who after citing Mme. Bisson's work in recent reports presented to the Academy, recommended French scientists to give real and not hypercritical study to the phenomena which are commanding worldwide interest.

Camille Flammarion was one of the first to insist that Mme. Bisson present her results before accredited scientists of the Sor-



The astounding manifestation which has startled France and compelled the attention of the national university—Madam Carriere, her hands held by professors of the Sorbonne, materializing the complete form of a little woman, which was passed from hand to hand among the spectators. The rather weird outline upon the medium's shoulder is that of a human hand formed in a vapory substance, which later was submitted to scientific analysis by chemists.

NOTE.—In this photograph the artist has accentuated the outline and features of the "little woman" who in the photographer's plate was lost in the enveloping haze.

who have been equally willing to admit their increasing belief in such manifestations include the noted French biologist, Dr. Jaworski, who assisted in several of Mme. Bisson's earlier experiments, and Dr. Charles Richet of the Academy of

tunity would be given to reply to certain criticisms. I was able to see with my open eyes, with the aid of my hands and by photography that the corporal form was born spontaneously, formed from the substance of the medium herself.



Madam Juliette Bisson, the experimenter, who is now conducting a series of experiments under the auspices of the Sorbonne University into the psychic. It is she who materialized the complete flesh and blood body of a woman, nine inches tall. She is considered the foremost authority on the psychic in France.

A photograph taken in the presence of Monsieur Camille Flammarion in his study during the psychic experiment by Madam Bisson and her medium, Eva Carriere. Madam Carriere is shown holding apart the curtains, while over her shoulder is the "spirit manifestation" just as it was caught by the camera. Besides Monsieur Flammarion, many other scientists witnessed this remarkable materialization.

bonne, despite the red tape surrounding such a departure from established customs of the great French university.

"Mme. Bisson agreed to come to my library with her medium, Eva Carriere," says M. Flammarion, "where an opportunity would be given to reply to certain criticisms. I was able to see with my open eyes, with the aid of my hands and by photography that the corporal form was born spontaneously, formed from the substance of the medium herself.

am just as ignorant as was Galvani regarding the nature of electricity.

"Not the least interesting phase of these materializations is the fact that although capable of evolving into a new creature the mysterious new existence is in itself a potential bearer of death to the medium. During all the experiments, even when the materialized shapes have left the immediate vicinity of the medium, there are gauzy filaments which seem to attach it to the medium's breasts, her thighs and her mouth.

"The greatest care must be exerted in handling the substance. That is why we rely largely on the photographic studies. I am convinced that should, in some seance, a hysterical student try to wrest the substance from the source from which it came, the medium would die immediately."

"We Are Facing Revelation of the Hereafter"

By John D. Quackenbos, M. D.
(Generally believed the foremost critic of the psychic in the United States.)

THESE statements from the savants of the Sorbonne are astounding. They prove we are standing on the threshold of a spiritual millennium.

I cannot quite understand why a form unrecognized by anybody in the circle should be projected. The object of all research work is to prove in spiritual existence the survival of the death change. There must be some grave reason for this materialization and further investigation will undoubtedly give us further irrefutable proof of spirit return. During a quarter of a century of investigation I have never heard a creditable spiritualistic medium say anything that was not comprehensible on a psychological theory. I have never seen a creditable medium do anything that could not be rationally explained as due to the action of that super-sensible force just referred to, and fully attested by scientific investigators. Many of my coadjutors have inferred differently and based their faith in a future existence on their absolute conviction that they conversed with friends who passed away.

The fact that this manifestation was made in the light of day is not extraordinary, but most gratifying. Spirits have nothing to do with light or darkness; some self-styled mediums use darkness and a cabinet merely as a subterfuge.

There are three theories in explanation of the survival after death of a spiritual element of the human personality, and these three have been advanced and ex-

tensively discussed: the electron theory of Thomas A. Edison, the spiritistic theory of Professor Hyslop, Sir Oliver Lodge, Sir Arthur Conan Doyle, and the psychologic proof maintained by myself and based on the exhibition of supersensible powers by pure mind, acting independently of a material organism.

But this manifestation before Flammarion and the faculty of the Sorbonne is the most astounding event the modern world has witnessed. To say that a miracle has occurred seems to be speaking in terms that are weak and meaningless. With this account before me I can only say that it is evidence we are facing a revelation of the hereafter. It is appalling. The very thought of "what next?" which this report inspires, is tremendous. I could not believe what I read of these developments at the Sorbonne if they were presented by a less authentic source than THE NEW YORK HERALD, which also calmly includes in its remarkable narrative an official document which in itself threatens to revolutionize all human beliefs.

The demonstration of immortality on scientific grounds would seem, in this age of gradually waning Christian faith, to be vital to the integrity of our institutions and the endurance of our civilization—the apprehension of the earth-life not as a period of realization, but as one of promise. The importance of this hardly can be overestimated in the face of a growing susceptibility to unbelief fostered among an unstable element of our population.

Psychical science thus conclusively proves that spiritual existence is independent of a bodily organism, that personality can and does survive the shock

of death, that impermanence is unthinkable. In the light of all that now has been presented it is easier to believe in a future life than not to believe in it.

Sir Arthur Conan Doyle believes in spirit return and assures us that he has been in conference with the dead. He holds that the physical body of man has its etheric duplicate, identical in color, form and line. In death this body is disengaged from its physical prototype and goes forth into the spirit world. The ghosts of the dead, which some believe they see, are those etheric bodies revisiting the world of matter. It has been incontestably proved that in supreme moments, as the dying hour, the human personality can telepathically project ocular, audible and tactile impressions of itself through leagues of space. Such visible apparitions may be possible of photographic portraiture.

To stretch this principle a little, it will not be hard to believe that apparitions of beings mentally imaged by the psychically gifted and highly imaginative persons may be projected from their minds in visible forms with such vividness as to affect sensitive films in the camera.

And the same explanation applies to the genuine cases of seemingly miraculous materialization of faces and forms. This materialization in the presence of such a distinguished coterie of scientific investigators from the Sorbonne, and with the assistance of such a notable personage as Madame Bisson, and such a thoughtful as well as scrupulous investigator of psychical phenomena as Camille Flammarion, there can be no question of the importance of these revelations to the world in general. It assures us of truthful investigations, of positive results, and brings us

with a surer hope to the borderland of "What Is to Be."

Beyond the earthbound soul exists and reigns a supreme, immaterial, intelligent principle, the highest element in man's constitution—variously known as the subconscious mind, the subliminal self, the superior spiritual personality, or Spirit. These manifestations now prove it is above its coessential soul, its fractional and temporary human embodiment; and in a perfect life-harmony it controls the soul and body for good—the body for health expression, the soul for intellectual and moral expression.

I cannot go into or discuss the ectoplasm or the manifest substance that Camille Flammarion states is so vital to the safety of the medium that if it be suddenly wrested by a hysterical onlooker it would cause the death of the medium. Neither can I understand why the materialization was not recognized. A figure such as that described should have been recognized. It might have been a Roland, a Lamballe, Camille des Moulins, the unfortunate psychic wife, Marie Antoinette, as she was before the days of the revolution; Hortense, or even Josephine herself.

I cannot state how glad I am that this investigation is in the hands of the Sorbonne. The people of the entire world should be impressed by this circumstance, for something more astounding is sure to follow. The Sorbonne is not likely to accept a half truth. It promises to give us a startling revelation that we shall not have to look upon as the verdict of even a sincere Doyle, a sincere Crookes, a sincere Edison, a sincere Flammarion, but the verdict of the greatest university of France.